

John the Baptist's Humility

D. John the Baptist's humility – John 3:22-36

1. John 3:22 – Jesus was teaching and overseeing baptisms, not performing the baptisms Himself. John 4:2
2. John 3:23 – John the Baptizer's message and baptisms concerned Jesus' message and baptism. Matthew 3:2, 4:17
3. John 3:24 – John's ministry continued until his imprisonment.

John the Baptist's Humility

4. John 3:25 – God the Holy Spirit did not provide the details of this dispute, but the religious leaders revealed their strategy through their efforts to alienate John the Baptist from Jesus in order to destroy this “new movement.”
5. John 3:26 – People began following Jesus rather than John the Baptist.
6. John 3:27 – John expressed true humility in his statement that everything comes from God. Psalm 75:5-7

John the Baptist's Humility

- a. Humility is a Christ-centered life of self-denial, self-control, self-sacrifice, and self-examination to confess sins.
- b. Humility produces stability, patience, courage, wisdom, and other fruit of the Spirit.

Humility

Stability

Col. 2:5

Self-denial

Titus 2:12

Patience

Eph. 4:2

Self-exam.

1 Cor. 11:31

**Jesus
Christ**

Self-control

Gal. 5:23

Wisdom

Eph. 1:17

Self-sacrifice

Matt. 16:24

Courage

2Cor. 5:6

*The fear of the Lord is the instruction for wisdom,
and before honor comes humility. Proverbs 15:33*

John the Baptist's Humility

7. John 3:28 – In humility, John recognized his diminishing role in God's plan and was humbly grateful to have fulfilled his part.
8. John 3:29 – In a Jewish wedding, the friend of the bridegroom announced the bridegroom's joy at finding his bride a pure and chaste virgin.
9. John 3:30 – John emphasized that all joy belongs to the Bridegroom, Jesus Christ.

John the Baptist's Humility

10. John 3:31a – John the Gospel writer commented on John the Baptist's words.
- a. John 3:31b – John emphasized the witness (testimony) of Jesus Christ.
 - b. John 3:31c – Because Jesus came from Heaven, He was able to perfectly represent the Father, who lives in Heaven.

John the Baptist's Humility

11. John 3:32 – Jesus told the truth, but most rejected His testimony.

12. John 3:33 – Believing the message of Jesus means accepting His testimony as true.

13. John 3:34 – Jesus, the one God the Father sent to earth, always communicated God's Words. The truth of His words verified that He was God and that He came from Heaven.

John the Baptist's Humility

14. John 3:35 – In verses 34-35, John summarized all of John 3.

15. John 3:36 – This verse parallels John 3:18 and again emphasizes that salvation comes solely through faith alone in Christ alone. To believe is to *obey*.

PANORAMA OF THE LIFE OF CHRIST

Jesus' Travels



Jesus Left Judea

VIII. Jesus' departure from Judea and return to Galilee

A. Jesus left Judea. Matthew 4:12, Mark 1:14, Luke 3:19-20, John 4:1-4

1. Matthew 4:12 – John the Baptizer's imprisonment prompted Jesus to depart Judea and go to Galilee.

Jesus Left Judea

2. Luke 3:19-20 – Herod the Tetrarch (ruler) of Galilee imprisoned John because he boldly criticized Herod's adulterous marriage to his brother's wife.
3. Mark 1:14 – Jesus did not fear going to Galilee. Herod did not intimidate Him.
4. John 4:1-3– Jesus went to Galilee to avoid a premature showdown with the Pharisees.

Jesus Left Judea

2. Culture Note

- a. The Jewish religious leaders used a two stage investigation to evaluate the many who claimed to be Messiah.
 - 1) In the observation stage, they sent a delegation to watch but not question the claimant and report back to the council in Jerusalem, which then made a judgment about the legitimacy of the claim.

Jesus Left Judea

- 1) In the interrogation stage, if the council had judged the claim legitimate, they questioned the claimant and raised objections.

Jesus Left Judea

- b. An understanding of this two stage process clarifies the actions of the religious leaders in the lives of both John the Baptist and Jesus Christ.
- c. Christ left Judea to postpone the Pharisees' challenges.

Jesus Left Judea

6. John 4:4 – No Jew chose to travel through Samaria, but the Father desired that Jesus go there.
 - a. The Assyrian conquest of the Northern Kingdom of Israel in 722 BC resulted in the deportation of over 30,000 Israelites. 2 Kings 17:24-37
 - b. Pagan captives from throughout the Assyrian empire replaced the deported Israelites. 2 Kings 17:3-23

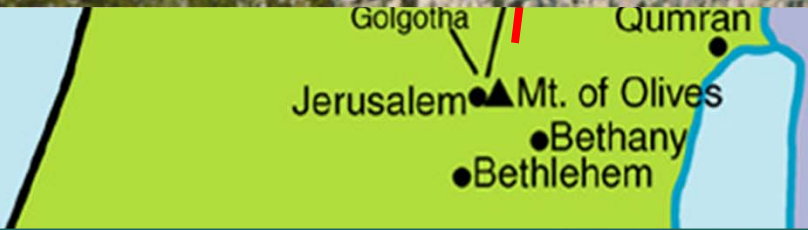
Jesus Left Judea

- c. The Samaritans were the descendants of these pagan colonists. 2 Kings 17:29
- d. When the Jews returned from Babylon, the Samaritans attempted to merge their false beliefs with the truth, but Zerubbabel and Joshua stood against them and for the truth. Ezra 4:1-3
- e. The Samaritan's evil reaction to Zerubbabel and Joshua established bad relations between the two groups that continued into Jesus' day. Ezra 4:4-5

TETRARCHY OF PHILIP



Me



Woman at the Well

B. The woman at the well – John 4:5-42

1. John 4:5 – Sychar was a Samaritan village and the site of Jacob's well. Genesis 33:19
2. John 4:6 – The trip from Jerusalem to Sychar was a hot and dusty 20 mile hike. The Lord became weary, an indication of His humanity.
3. John 4:7a – Noon was a strange time for a woman to draw water.

Woman at the Well

- a. John 4:7b – The Lord was physically thirsty, but this Samaritan woman was spiritually thirsty and in need of the Gospel message.
- b. John 4:7c – Jesus broke the social and Pharisaic rules that said a Jewish man could not speak to a woman or a Samaritan.

Woman at the Well

- c. John 4:7d – This woman's eternal destiny was important to Jesus, not the social and cultural taboos that man had concocted.

Woman at the Well

4. John 4:8 – Jesus sent the disciples to get food.
5. John 4:9 – The woman understood the barriers that the Lord broke by asking her for a drink of water.
6. John 4:10a – Jesus ignored the social and cultural barriers. He did not allow her to sidetrack Him from her eternal need.

Woman at the Well

- a. John 4:10b – Jesus moved from His request for physical water to this woman's need for spiritual water (the Gospel).
- b. John 4:10c – The Lord showed us that we must be flexible as we witness during the everyday affairs of our lives.
- c. John 4:10d – Jesus pointed out that the woman did not realize who He was (Messiah), what He offered (salvation), or how to receive it (by simple faith).

Woman at the Well

7. John 4:11-12 – Because the woman was focused on the physical, she did not understand the spiritual implications of Jesus' statements.
8. John 4:13 – Physical water merely quenches physical thirst temporarily.
9. John 4:14 – The Lord told her of the life-giving water that quenches spiritual thirst forever.
10. John 4:15 – She continued to misunderstand the Lord's teaching.

Woman at the Well

11. John 4:16 – The Lord shifted the focus by shocking her with His knowledge of her life.

12. John 4:17-18 – The woman claimed to have no husband. The Lord challenged her about this not-completely-true statement. Her half-truth was a full lie.

13. John 4:19-20a – The woman attempted to take the focus from herself and put it on a controversial topic concerning worship.

Woman at the Well

- a. John 4:20b – The Samaritans considered Mt. Gerazim the proper place to worship God. In the fourth century BC, they built a temple for Him there.
- b. John 4:20c – With the building of Solomon's temple in 964 BC, God had established Jerusalem as the only place of worship.

Woman at the Well

- c. John 14:20d – This woman was not interested in theological debate but was trying to move the focus from her sin and desperate need of salvation. John 3:18-20

Woman at the Well

14. John 4:21 – After Christ paid the sin penalty on the cross, the location of worship was no longer an issue. Each believer is God's temple.

15. John 4:22 – Jesus pointed out the problem of spiritual ignorance and indicated that deliverance came from the Jews. Genesis 12:3

16. John 4:23-24 – God seeks those who will humbly worship Him in spirit and truth.

Woman at the Well

- a. As a creature made to worship, man either worships the Creator or some aspect of creation. Romans 1:18-25
- b. Biblical worship demands an understanding of God's holy character.
- c. Biblical worship comes from knowledge and application of God's Word.

Woman at the Well

- d. God created man to serve Him in a worshipful setting. Genesis 2:15
- e. Man destroyed that worshipful setting by choosing to rebel against God.
Genesis 3:6
- f. Human history is a record of God's quest to seek true worshipers. John 4:23-24

John



John 4:23-24

As a creature made to worship, man will either worship the Creator or some aspect of the creation – *Romans 1:18-25*.

Biblical worship demands an understanding of God's holy character.

Biblical worship derives from knowledge and application of the Truth of God's Word.

John



John 4:23-24

Man was created to serve the Creator in a worshipful setting – *Genesis 2:15*.

Man destroyed the setting by choosing to rebel against God – *Genesis 3:6*.

Human history is a record of God's quest to seek true worshippers – *John 4:23-24*.

Woman at the Well

17. John 4:25 – The Samaritan woman knew Messiah would be recognizable when He came because He would declare all things. Jesus had done that very thing for her by declaring facts about her He couldn't know.

18. John 4:26a – Jesus made a clear Messianic claim by saying *I am*.

Woman at the Well

- a. John 4:26b – *EGO EIMI*, meaning I am, is the Greek equivalent of the Hebrew name YAHWEH in the Old Testament.
Exodus 3:12-14
- b. John 4:26c – Each time Jesus used this title of deity, *I am*, He made a Messianic claim and identified Himself as the God who had shown Himself to Israel in years past. John 6:48, 51; 8:12, 58; 11:25; 14:6; 18:5-6

Woman at the Well

19. John 4:27-28 – The disciples returned with food, and the woman left to tell the people of the city the exciting news that Messiah had come.

20. John 4:29 – She recounted her conversation with Jesus and His identity as Messiah.

21. John 4:30 – The Samaritans came to Him based on the testimony of the woman.

Woman at the Well

22. John 4:31 – The disciples were hungry, but by tradition, they could not eat before the rabbi ate.

23. John 4:32-33 – The Lord indicated that a higher priority than eating existed at that moment, but the disciples didn't understand. He used this as a teaching opportunity.

24. John 4:34 – The Father's will included His Son going to the cross to pay for the sins of the world. 1 John 2:2

Woman at the Well

25. John 4:35-38 – A great harvest of souls that the disciples had not had helped sow was taking place.
26. John 4:39- The Samaritan woman's testimony about Jesus' words provided the information her fellow townsmen needed to believe and be saved.
27. John 4:40-42 – John contrasted the overwhelming response in pagan Samaria to the negative response in Galilee and Jerusalem.



Return to Galilee

C. Return to Galilee – Mark 1:14-15, Luke 4:14-15, John 4:43-45

1. Mark 1:14 – Jesus began His Galilean ministry after John the Baptist's imprisonment.
2. Mark 1:15a – Jesus' message involved two declarations and two commands.
 - a. The two declarations

Return to Galilee

- 1) Mark 1:15b – *The time is fulfilled.* The conditions in the world at that time were perfect for Messiah's arrival. Galatians 4:4
- 2) Mark 1:15c – *The Kingdom of God is near.* Jesus' hearers recognized the Messianic offer, but most rejected Him. John 1:11

Return to Galilee

b. The two commands

- 1) Mark 1:15d – *Repent*. The Jews needed to change their minds about their wrong concepts of the Kingdom and the way to enter it.
- 2) Mark 1:15e – *Believe*. They needed to believe in Jesus as Messiah.

Return to Galilee

3. Luke 4:14-15 – Jesus taught in the synagogues, a wise strategy that increased the audience for His message.
4. John 4:43 – This transitional passage continued the discussion begun in John 4:1-3.
5. John 4:44-45 – The Israelites' reception of the Lord was superficial because their interest focused on the miracles, not on Jesus' message or person.